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ABSTRACT

Family issues are the main focus of this document, one in a series of seven bibliographies dealing with rehabilitation of disabled Native Americans. The 23 annotated entries were identified through a comprehensive search of relevant data bases covering the years 1966-1986 and were selected to be of use to consumers, policy makers, direct service providers, researchers, advocates, and parents. Each entry includes complete bibliographic information and an annotation of approximately 154 words. Entries all relate to Native Americans and deal with a wide variety of family issues. Specific topics include Navajo kinship and residence, Anglo adoption of Native Americans, traditional Indian medicine, psychological and social concerns of adolescents, the Indian Child Welfare Act, Alaskan Eskimo childhood, social service delivery systems in Native American communities, and child rearing practice. (JHZ)

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Native American Rehabilitation
A Bibliographic Series, No. 4

Family Issues

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Uts' ilishtaan'i

Keres Word: Thoughts or concepts to consider

Research Report

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Family Issues

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Introduction

The information listed here is intended to provide consumers, policy makers, direct service providers, researchers, advocates, and parents with a synthesis of knowledge regarding key issues related to the rehabilitation of Native Americans who are disabled. The Bibliographic Series consists of seven key topical areas including: (a) assessment issues; (b) rehabilitation issues; (c) special education issues; (d) family issues; (e) mental health issues; (f) health care issues; and (g) medically related disability issues.

Selection Process

Materials for inclusion in the Bibliographic Series were identified through a comprehensive search of relevant databases. The years of the computerized search included 1966 to 1986, varying across databases, depending on the availability of computerized material and the comprehensiveness of the database within this time period. The databases included in the search were: (a) ERIC (Educational Resource Information Center); (b) BRS (Bibliographical Retrieval Services: attitudes, education, intellectual development, language, and rehabilitation); (c) NARIC (National Association of Rehabilitation Information Center: RehabData); (d) Dialog (ABI/Inform, Medline, PsychInfo, Sociological Abstracts); and (e) FAMULUS.

In addition, materials identified by the Native American Research and Training Center research staff through journal content analysis were included. Materials identified through this first step were then individually reviewed for inclusion based on the criteria outlined below.

Selection Criteria

Materials were selected for inclusion in the Bibliographic Series if the information was relevant to one of the several identified topical areas.

In addition, material that was identified from non-computerized sources and consisted of incomplete bibliographic information such that the material could not be located through assistance from the library, or by writing the authors, was excluded. Abstracts were rewritten when necessary to provide further clarity of the study findings. The materials selected here represent what is believed to be a comprehensive summary of information related to the seven topical areas.

FAMILY

Adams, W. Y. (1983). Once more to the fray: Further reflections on Navajo kinship and residence. Journal of Anthropological Research, 39(4), 393-414.

Anthropologists have been puzzled by the "fuzziness" in Navajo social organization for more than 40 years. Since Navajos belong to matrilineal clans, it has been assumed that the smaller and more localized units of social organization also have a matrilineal basis. However, data from the western Navajo community of Shonto clearly showed that this is not the case. Co-resident and cooperating kin groups were the product, not of formal descent rules, but of situational residence decisions that were unpredictable. Published data from other studies suggested that the same is true in many Navajo communities. It is argued that Navajo cooperation groups must be understood as ancestor-based.

Berlin, I. N. (1978). Anglo adoptions of Native Americans: Repercussions in adolescence. Journal of the American Academy of Child Psychiatry, 17(2), 387-388.

Native American children who were placed in foster homes outside of their traditional home base suffered an estrangement during their adolescence when the foster care came to an end. Childhood needs of over 10,000 Native American children did not take into account the long-term impact of foster placement and ignored the cultural values of some children. Parents with limited economic means had permitted placement of their children to ensure sustenance and provision of basic needs. Although a child may have developed good relationships with a foster family, the child returned home upon termination of foster care at 18 years of age. The child was a stranger among family and friends, having

lost the ability to speak or understand their native language or to comprehend tribal history, culture, or customs. Thus, in the case of Native American children, the author suggested that one must be concerned with the cultural heritage of the children in addition to normal development.

Coulehan, J. L. (1980). Navajo Indian medicine: Implications for healing. Journal of Family Practice, 10(1), 55-61.

The author examined the parallel practices of treatment by both traditional medicine men and physicians on the 25,000 square mile Navajo Reservation. Most Navajos who were seriously ill use both systems of health care. This natural experiment of coexistence emphasized several general characteristics of all healing. Traditional ceremonies were successful because they were integrated into Navajo belief systems and met needs of sick people who preferred to bypass Western medicine. Physicians and other healers simply removed obstacles to the body's restoration of homeostasis or, as the Navajos say, to harmony. Reductionism limits the spectrum of obstacles considered relevant (e.g. causes of illness), but an alternate model might include emotional, social, or spiritual phenomena equally as significant to healing as are biochemical phenomena. In that context, the author concluded that nonmedical healers, as well as physicians, could potentially influence factors relevant to getting well.

Dinges, N. G., Trimble, J. E., & Hollenbeck, A. R. (1979). American Indian adolescent socialization: A review of the literature. Journal of Adolescence, 4(2), 259-296.

The reviewers presented a broad survey of American Indian adolescent socialization research, beginning with early descriptive

studies and progressing to current experimental investigations. Three major trends were identified in the literature on Indian adolescence: (a) anthropological orientation to the research, (b) a general lack of research in the adolescent phase of the Indian life span, and (c) a major emphasis on social problems and behavioral difficulties associated with Indian adolescence. The reviewers asserted that researchers are painfully ignorant of the social-psychological processes for developing strategies to meet the needs of the adolescent socialization period. This ignorance is tragic since many large-scale decisions are made which directly affect the future of American Indian youth.

French, L. (1976). Social problems among Cherokee females: A study of cultural ambivalence and role identity. American Journal of Psychoanalysis, 36(2), 163-169.

The author discussed the social problems of Cherokee women, which appear to be based on cultural ambivalence and surface as cultural or social problems. Loss of their traditional heritage, coupled with inaccessibility to the Anglo culture, has resulted in confused role identities. The phenomenon of cultural ambivalence evolved from federal paternalism, creating an environment of dependency. The role of federal paternalism was to eliminate or make inaccessible the Indian's traditional culture. The environment of dependency was meant to restrict accessibility to the dominant value system. These current situations are in contrast to the traditional Cherokee culture (Harmony ethic). Historically, Cherokees relied on the clan structure for managing tribal affairs. Policies were decided through the democratic process with participation in voting by both men and women. Those who experienced the greatest difficulty were mostly younger Cherokees (teens to late 30's).

One of the Anglo cultural values the Cherokee males have come to accept is male superordinance which is characterized by fist fights, being tough, and drinking, all of which are contradictory to the Harmony ethic. Behavioral patterns of these younger Cherokee males affect the women who marry into this age group. The women, many of whom are heads of households, experience family disorganization, mental and physical illness, and alcohol related problems.

Helmig, T. (1980). A note on alternative designations of kin types in Navajo society. Journal of Anthropological Research, 36(4), 470-473.

This article was designed as a partial alternative formulation and extension of studies conducted by Fenton (1974) who analyzed variations of terminology in Navajo society. Historical connections of Navajo rules to those of the Western Pueblos are discussed; structures of Hopi and Western Keres kin classification are delineated. It is shown that a similarity in the kin classification of the Navajo and Hopi may be the result of the application of different rules. Nevertheless, the incorporation of Pueblo ideas of kin classification seems possible.

House, E. A., Durfee, M. F., & Byran, C. K. (1979). A survey of psychological and social concerns of rural adolescents. Adolescence, 14(54), 361-376.

A survey of 1,349 junior and senior high school students was conducted in one of the poorest rural counties of North Carolina. The respondent group ranged in age from 11 to 20 years, included both sexes, and was 75% Black, 20% Anglo, and 5% Native American. The most common problems of the youth, in order of frequency were: (a) use of their free time, (b) personal appearance, (c) relationships with parents, and (d) emotional stress. Joint management of physical, psychological, and

social factors was deemed essential for effective intervention into the problems of these adolescents.

Katz, P. (1979). Saulteaux-Ojibway adolescents: The adolescent process amidst a clash of cultures. Psychiatric Journal of the University of Ottawa, 4(4), 315-321.

The Saulteaux-Ojibway culture differs from that of Anglos in several respects. Indians believe in sharing all property, living in the present, and repressing anger. These concepts are summarized as a constant effort to avoid hurting the feelings of others. This sensitivity is said to explain some of the Indians' problems with alcoholism. For example, it would be offensive for an Indian to refuse a drink offered by a friend. The Saulteaux-Ojibway adolescent must choose between accepting old ways that have lost much of their value, or give up the ancient values and experience hostility from family and friends while attempting to join the materialistic Anglo society. A harmonious blending of Indian and Anglo identities does not appear to be possible due to the great divergence in cultural values of the two groups.

Kelley, K. B. (1982). Yet another reanalysis of the Navajo outfit: New evidence from historical documents. Journal of Anthropological Research, 38(4), 363-381.

In an effort to find order in the apparent "amorphousness" of Navajo kinship organization above the level of the homesite, Aberle has defined a larger social group, the "co-resident kin group," to which he ascribed six characteristics. A limited test of Aberle's formulation was offered, using historical data on Navajo families near Window Rock, Arizona. It is concluded that the amorphousness of these large-scale kin groups may be the result of contradictory aspects of the mercantile and industrial capitalism that have dominated the modern Navajo political economy.

Kessel, J. A., & Robbins, S. P. (1984). The Indian Child Welfare Act: Dilemmas and needs. Child Welfare, 63(3), 225-232.

The authors examined the significance of P.L. 95-608, the Indian Child Welfare Act. Title I of the Act describes the exclusive jurisdiction of tribal courts over custody proceedings involving children who are residents of, or domiciled on, reservations. Title II of the Act provides for the establishment of various child and family programs both on and off the reservation such as: family counseling, facilities for temporary custody, licensing and regulation of Indian foster and adoptive homes, and subsidized adoption. The authors described this act as a source of controversy, poorly understood and poorly practiced. Obstacles that beset its implementation were: (a) eligibility requirements which necessitate genealogy research by questioning family members and by contacting the Bureau of Indian Affairs and the tribe of suspected affiliation; (b) status of each child's tribal membership must be firmly established since failure to follow procedures could result in an overturned decree and/or disrupted child placement; (c) private child welfare agencies have not heard of the Act and are stymied in their search for appropriately skilled trainers; (d) state court judges are not always aware of the Act, while others are unwilling to change their long-established practices; and (e) some judges believe the Act to be unconstitutional and are waiting for alternate opinions. Training to overcome obstacles and for appropriate implementation of P.L. 95-608 was identified.

Lantis, M. (1980). The study of Alaskan Eskimo childhood: Chance, Coles, Foulks, Hughes, Klienfeld with suggestions for future research. Anthropological Papers of the University of Alaska 1980, 19(2), 1-14.

This article was written for the Alaska Anthropological Association Conference, 1979. Research studies conducted between 1955 and 1975 on informal socialization processes among Eskimo Inuit and Yuit societies were surveyed. Observations of child rearing practices were discussed, along with implications for further research. Questions emerging from differences in interpretation among the writers cited are noted in the article including: (1) rigidity of tradition versus change, (2) stimulation versus constraint of the infant, (3) good-humored stimulation versus constraint of the infant, (4) good-humored teasing versus ridicule, (5) competition versus rivalry, (6) knowledge and skills versus values, and (7) continuity versus discontinuity.

Lefley, H. P. (1974). Social and familial correlates of self-esteem among American Indian children. Child Development, 45(3), 829-833.

Social and familial correlates of self-esteem (SE) in relation to tribal acculturation were investigated in 72 American Indian reservation children, 7 to 14 years old, who had shown highly significant negative SE relative to Anglo norms. Subjects were 34 Miccosukee and 38 Seminole children and their 32 mothers, all of the same ethnolinguistic group. Results indicated that although the tribes did not differ in socialization practices, both mothers and children in the less acculturated but more socially intact Miccosukee tribe had significantly higher SE than their more acculturated Seminole counterparts. Across tribes, girls were significantly higher in SE and were more perceptive of parental love than

boys. Daughters' SE was positively correlated with maternal SE and sons' SE was positively correlated with perceived parental love.

Medicine, B. (1981). American Indian family: Cultural change and adaptive strategies. The Journal of Ethnic Studies, 8(4), 13-23.

Persistence and change in certain traditional patterns in American Indian families were examined. Changes in the basic social unit were observed to allow for cultural continuity in the context of coerced cultural change. The author recommended a new methodology which includes an emic view and a native perspective of the contemporary Indian family typologies for implementation of action-oriented programs. A cross-cultural, inter-tribal, and intra-tribal approach would increase understanding of the dynamics of the family structures. She believes that discussions of Indian families should yield comparative data which illustrate variation on the complexity and the adaptive strategies that allow Indian persons to survive and Indian tribal cultures to continue. The transfer of cultural components which are comprised of value structures and their translation into daily activities will add further understanding and improvement.

Metcalf, A. (1978). A model for treatment in a Native American family service center. Oakland, CA: Urban Indian Child Resource Center.

This is an overview of the Urban Indian Child Resource Center in Oakland, California, the first urban Indian demonstration project funded by the National Center on Child Abuse and Neglect. The structures of the Center are discussed and illustrated with brief case descriptions. The program was compared with other Indian programs. Included among the seven recommendations proposed were: (a) utilization of the tribally-based family structure and communal events as the most effective basis

for treatment, (b) Indian treatment models that avoid pressure from professionals that separate therapy from other services, (c) and, treatment goals that emphasize a transition from dependency to interdependency.

Metcalf, A. (1979). Family reunion: Networks and treatment in a Native American community. Group Psychotherapy, Psychodrama and Sociometry, 32, 179-189.

Differences between traditional group psychotherapy and social network approaches were examined as they provide an opportunity for clinicians to consider the context within which they work. A comparison of the beliefs inherent in each treatment approach, and a discussion of the practical differences for both clients and therapists as they experienced the alternatives, offered a framework for therapists to consider both their current models and new areas to explore. A frame of reference for those who use a social network model is established in this article. The author described a view of the human experience that values the resourcefulness of people and their willingness, indeed their desire, to be givers as well as receivers within their social context.

Miller, N. B. (1978). Utilization of services for the developmentally disabled by American Indian families in Los Angeles. Dissertation Abstracts International, 39(5), 3016A. (University Microfilms International No. 7820261)

The Huntington Park Indian Free Clinic conducted a case-finding project and located 33 individuals in need of, but not receiving, service. This study explored the utilization of services by 20 families not perceiving a need for service, a lack of knowledge of services, cultural factors, or institutional barriers. Results of the study showed a 50% utilization of services, with a majority needing assistance in making appointments,

and 40% following through with referrals and complying with recommendations but stating that they were dissatisfied with the services rendered. These findings indicated a need for: (a) greater efforts within Indian communities in informing families of services and assisting them in utilizing services, (b) exploration of the service needs of other cultural groups, (c) examination of agency policies and procedures which create barriers to cultural service delivery.

Morgan, K., & Lathrop, G. M. (1979). Clan groups and clan exogamy among the Navajo. Journal of Anthropological Research, 35(2), 157-169.

The existence of invariant clan groups among the Navajo was challenged by the results of statistical analysis of Gladys Reichard's 1925 data (Social Life of the Navajo Indians, New York: Columbia University Press, 1928). There was no significant effect on clan-group exogamy after accounting for clan exogamy in samples of Navajo marriages. It can be explained why the putatively invariant clan groups will not comprise a significant exogamous division in Navajo marriage exchange. The clan group is reinterpreted as a dynamic entity which functions in providing kinship relationships between communities. Analysis of data from 100 years of clan exogamous marriages in the Ramah Navajo community provided no support for preferential mating among members of different clans.

Murdock, S. H., & Schwartz, D. F. (1978). Family structure and the use of agency services: An examination of patterns among elderly Native Americans. Gerontologist, 18(1), 475-481.

The social service needs and use rates of elderly Native Americans and their relationships to family structure were examined. Data from interviews with 160 elderly Native Americans living on a reservation

indicated that levels of objective need are uniformly high, but especially so for elderly persons living alone. Levels of perceived service needs, awareness of service agencies, and use of agency services, however, were higher for those living in extended family settings. Family structure appeared to be an important factor in the provision of services to elderly Native Americans.

O'Connell, J. C. (1985). A family systems approach for serving rural, reservation Native American communities. Journal of American Indian Education, 24(2), 1-6.

The author described efforts by the Native American Research and Training Center at Northern Arizona University, to investigate the barriers of service delivery to disabled Native Americans. The variables relating to Native American traditional values, beliefs, and practices were identified as one set of influences affecting the successful delivery of educational and rehabilitation services. A model for delivering these services, using components of the Family Systems Model, was discussed. This model represented the strategies used by the Institute for Human Development in serving families, as well as increasing understanding of the cultural influences on service delivery to Native Americans.

Red Horse, J. G., & Red Horse, Y. A. (1981). A cultural network model: Perspectives from an Urban-American Indian youth project.

A program for adolescent American Indian girls, under the auspices of the Social Work Division of the Minneapolis Public Schools, evolved to become a linkage model between human services and American Indian families, focusing upon interrelationships among structure, behavior, and cultural pattern maintenance. Growth and development among Indian adolescents presumes a curcilinear

relationship between age and independence. As age increases so does family obligation, pattern maintenance responsibility, and dependence upon mutuality of relationships. These family relationships, coupled with high rates of drugs and alcohol misuse, truancy, incomplete school assignments, high drop out rates, and pregnancy among adolescent Indian girls suggested a need for a cultural network model of support services. Nine Indian girls, aged 15 to 17, experiencing several of the above problems, as well as severe poverty, inadequate housing, and a strong extended family structure, united with social workers into a cohesive support group. The model incorporated features of trust, realistic expectations, and non-judgmental behavior. Tribal and family value orientations were incorporated and served as impetus for lateral integration into characteristic American Indian extended family systems. The model provides a teaching process readily applicable to extended family systems and presents an active process of developing a family of child care and concern.

Sheppardson, M., & Hammond, B. (1970). The Navajo mountain community: Social organization and kinship terminology. Los Angeles: University of California Press.

The authors investigated the traditional Navajo social interactions which are structured along kinship lines of a small isolated mountain Navajo community. Changes in the community's geography and climate, its people and demographics, and other changes in the past 25 years were described, and a detailed history was presented. Navajo Mountain social organization, types of membership groups, residence patterns, social roles, and modes of cooperation were analyzed. Final issues dealt with Navajo kin terminology and its relationship to actual behavior within the

kinship role system. It was found that interrelations in Navajo society, as exemplified by the Navajo Mountain community, were so fluid and flexible that patterned regularities were absent, with the exception of clan exogamy.

Urban Indian Child Resource Center. (1979). A life in the crowd, a trail of concrete. Innovations, 6(2), 8-12.

The Urban Indian Child Resource Center (CRC) in Oakland, California, is discussed. A mental health and social services to Indian families residing in urban areas around the San Francisco Bay. Based on a philosophy which emphasizes "cultural sensitivity" and understanding of urban Indian history, CRC was originally funded in 1974 to provide intervention for children who were victims of child abuse and neglect. Since that time, the Center has expanded to include work with emotionally troubled youth and their families. Three major aims of CRC staff were outlined: (1) to strengthen the pride of children in their tribal heritage; (2) to help families become successfully bi-cultural as they adjust to urban life; and (3) to heighten individual self-images while they strengthen the Indian family.

Williams, H. B. (1979). Some aspects of childrearing practices in three minority subcultures in the United States. The Journal of Negro Education, 48(3), 408-418.

This article was an examination of literature on the influence of class-determined value systems and child-rearing practices on the socialization of children in three minority subcultures: Mexican Americans, American Indians, and Blacks. The author described differences in the inculcation of values among different ethnic groups and their implications for multicultural education. For example, it was found

that Pueblo children are taught to value: (a) harmony with nature, (b) mythology, (c) present time orientation, (d) working to satisfy present needs, (e) time as infinite, (f) following ways of old people, (g) cooperation, (h) anonymity, (i) submissiveness, (j) humility, and (k) sharing. It was noted that to develop new educational techniques responsive to different cultural values, teachers need to develop: (a) knowledge of different ethnic communication styles, (b) ethnic minorities' identification processes, (c) instructional materials pertaining to ethnic lifestyles and cultural differences, (d) different ethnic groups' cognitive learning styles, and (e) socialization and enculturation processes.